/19 cont./

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829 In 1893 during my stay in the settlement of Langr on a small island lying opposite the continental coast, I talked to an old Gilyak, a contemporary of Nevelskoi and Orlov, who were the first men active in the lower reaches of the Amur. I was not a little astonished when during our conversation, while reminiscing about the workers of the Russian-American Company, to whom my interlocutor had in his time been of service, he suddenly said: "I think, however, that the Gilyak and the Aleut are of the same race. It turned out that the well-known seaman, Orlov, who served in the Russian-American Company, /20/ was accompanied by an Aleut, with whom my Gilyak informant had a chance to talk at great length, and as a result, after an exchange of stories about the customs and the way of life of their fellow tribesmen, by the way, about the bear festival, they both came to the conclusion that the Gilyak and the Aleut are kal'nyakhr (one people). Taken by themselves, such primitive conclusions, cannot, of course, have any great significance for the solution of the question, but in connection with other considerations about the arctic origin of the Gilyak, this naïve testimony of a Gilyak is, at any rate, characteristic.

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[174] Thus, the language, the archaeological data, the remnants of peculiarities of their way of life, and the legends make it possible for us to lift somewhat the veil of the distant past of the Gilyak tribe. On the other hand, purely anthropological data can play no role in the question that interests us. Anthropologically, the Gilyak least of all represent anything original. There is no such thing as a specific Gilyak type. The average type of Gilyak is at the present time a complex of ordinary, though somewhat softened Mongoloid features with a deviation on the one hand to the Tungus, and on the other to the Ainu type. In the Ainu type, as Schrenck has already noted, the face is more or less oval, the forehead straight, the cheek bones moderately pronounced, the squint of the eye very insignificant or completely absent, the nose more or less long, the spine of the nose with a curve, and the growth of hair on the face abundant. In the Tungus type, on the other hand, the Mongoloid features are expressed in full sharpness. In the feminine type the Tungus features predominate. This is everything that

[The Western Coast]

162 /385 cont./
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or adolescent, living apart from their parents or not, and therefore "households" are counted separately, and, secondly, widows and widowers and their children, and also orphans (brothers and sisters) who live as a single household.

162 The total population is 1,041, of whom
595 561 are male and 480 female; the adults (including adolescents)
[161] number 678; there are 278 married or widowed persons, and 32 male polygamists (four of these have three wives each and the others two each); for each polygamist there are nine individuals who have only one wife each (3). The number of children who

[589] 3. Under the rubric of "married we have also included widowed persons, since, in order to have accurate percentage figures for the bachelors and polygamists, widowed persons must be considered along with the married persons. The terms "polygamist" and "bigamist" are used interchangeably, since, though there are no prohibitions in this regard, we have not met on the Okhotsk shore a single case where a native had more than two wives; on the western shore and on the Amur many Gilyak have three or four wives each.

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165 The number of children who survived birth is 515, while the number of those who died at birth is 247, so the rate of infant mortality is at least 33% (4); the

[124] 4. For lack of a better method, the number of children was ascertained by asking each married man the questions: (1) how many of his children were present (the name of each child was called out and written down one by one) and how many were absent; (2) how

[the Western Coast]

/385 cont./

many of his children had died between the beginning of his marriage and the date of the census. In this way, we obtained an exact number of the children in a given family, living and dead. Hence, it was easy to calculate the rate of mortality.

fertility rate -- 2.7%, although this figure is below the actual one, for in the number of married people were included, on the one hand, children for whom their parents had bought child wives, and, on the other hand, adults who were married to child wives. There is an average of 12 people living in each yurt, although there are a number of yurts with several dozens of inhabitants; for example, one yurt in the settlement of Nyanivo accommodated 42 persons of the same clan.

As to the size of the winter settlements, the largest of these are the following: Tamlyvo and Lirkryvo (144 persons each), Viskvo (116); Nyur (103), Arkyyvo (87), Tal'votigrvo and Tengi (64 each), Kitnidvo and Pomr (59 each), Nyanivo (58); the smallest settlements are Yamy (4 persons), Vaaz (8), Noksy (9). In the summer the most densely populated settlement is Tamlyvo.

Seals killed in all the settlements during the last season, 1,026; sables killed in the settlements nearest to the Aleksandrovsk post, 258 (5). /386/ There are 143 guns, 201 boats (one boat

[126]

5. The number of fur animals and so forth killed during the last season was obtained from reports of the Gilyak themselves. These figures are most probably somewhat below the actual ones. The starosta in the village of Kitnidvo, for instance, deliberately tried to persuade his people not to tell the truth to the Russians, who, according to him, would come and take away the bounty . . .

/386/ There are 143 guns, 201 boats (one boat to every five persons), and 2,100 dogs. To make some money,

A /737 cont./

796 782 [535] horizontally a few times and murmuring a few words which Scheube did not understand. This is repeated in front of the bear's cage, whereupon the women and girls execute a dance in front of it and in doing so turn toward the bear with caressing glances and movements. /Page 738 is blank, and the following unnumbered page is the title page for the appendix, "Excerpts from the Travel Books, Notebooks, and Journals Left by the Author."/

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I. Religious Conceptions of the Amur Peoples. -- Idols, Amulets -- Shamans.

Religious Conceptions

G 776 124 1. Gilyak. It is very difficult to obtain information concerning the religion of the Gilyak. I learned the following from Jutschin and Labgun (*). They call "God" ýżigy (**) and designate

G [361] * From the villages of Patchä and Wassj at the mouth of the Amur.

G [104] ** Wherever the author used ы and я from the Russian alphabet, they have been replaced by y and ja /according to the system used here, these letters would be transliterated as y and ya, respectively/.

him as the good one, kíngulātsch, an attribute that means the G [778] same as good (sontz). They did not understand my question as to whether "God" lived in heaven, or where else? -- and said only [532] that they did not have any god (idol) in their yurts. I all the more doubted the assertion repeatedly given to me by the Gilyak that they did not have any idols, since I myself have human and animal figures carved in wood from the village of Kuīk (***). But they

G [361] *** On the left bank of the Amur, below Nikolayevsk, also Kuëgda, Kuëgra, Kuëgri-wo; see pp. 448, 535.

/739 cont./ But they insisted on it and went on to say that the god of the Manchu was called Mäü and that the Manchu have idols carved in wood, human figures in various positions, with a pipe in the mouth, the arms akimbo, and the like. The Manchu bowed before these idols, but the Gilyak did not do this when they went to the Manchu.

I inquired further as to whether and how the Gilyak pray, but always received the answer that they do not pray. My next question therefore was whether they had an evil god (or spirit) beside and beyond the good god, a question which seemed to surprise them, and I realized that the placing together of my words "god" and "evil" seemed absurd and contradictory to them. Hence they replied in the negative. But since the Gilyak /740/ are full of superstition, I can only explain as follows the contradiction between their idea of "God" described here and the evidence for various idols and their shamanism that I found:

Among the Gilyak there is an obscure and hazy conception of "God," of a supreme being, who has the attribute of the "Good One" in full measure and without any admixture of evil and who is revered by human beings. But this conception is a wholly abstract,commpletely empty one and does not at all fit into the life, into the customs and practices of the Gilyak; there is nothing concrete about it for them, and therefore they only know the word "pray," but not the act itself. Also, they know nothing about "God," in view of the complete emptiness of the concept, except that he is "kíngulātsch, the Good One." In the real, concrete life, however, the Gilyak experience much that is bad and evil, and there are many forces of Nature which, especially in hunting and in fishing, are often obstructive, menacing, and even fatal for them, such as the often unfettered power of the elements themselves, the often fatal strength of beasts of prey, the occasional and to them inexplicable absence of fish, and the like -- forces against which man, and all the more a primitive people completely dependent upon Nature, must feel his powerlessness. He cannot always escape such forces of Nature and they do him harm; to him, therefore, they are so many evil events which he views (from the general, egoistic-teleological, primitive viewpoint of man) as

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756 [124] 31. Gilyak. The Gilyak Jutschin from Patchä gave me a minute description of the procedure during the conjuration of a spirit which is done through the power of a shaman. His report corresponded to the shamanistic performances described above to a large extent. I shall let it follow here.

756 787 789 It is night and dark in the yurt. On the floor, in the center of the yurt, where the dogs' table has been removed, a shaman is lying with his arms tied to his back, a noose of straps around his neck, both ends of which are held by two Gilyak sitting far apart and at some distance from the shaman. There is not a sound in the yurt until the shaman shouts the word tfwyssj, whereupon a noise which sounds like dancing pieces of wood is made in the yurt -- it emanates from one or several kägn who have appeared in the yurt. The Gilyak sitting around immediately address the kägn, asking him various questions as to why he has appeared: whether he needs berries, or elk fat or a root, and the like, or whether he has simply come, etc. The kägn answers each question affirmatively, negatively, or evasively, expressing himself by different kinds of noise. If the question is followed by a simple hammering, the answer is affirmative; if a mere scraping follows, it is negative; finally if a single hammering and then a scraping follow, it means "I do not know."

/756/ Now the kägn, during constant noise, approach the shaman lying bound and noisily dance on him. The shaman breathes his last, audible to everyone. If he is dead, all the [533] Gilyak sitting in the yurt begin the conjuration song of the kägn; but if he is alive, only one of the Gilyak sings, for the choosing of whom the kägn is questioned. This is done by asking him, "Should this one (the name in question) sing? Should that one (so-and-so) sing?" etc., until the answer is affirmative. The [533] song which the Gilyak begin to sing after the death of the shaman runs: "Restore to life soon, come soon, why hesitate? Come soon, dance soon!"

This song moves the kägn to dance noisily again down from the shaman. Once more one hears him heave a deep sigh -- this time breathing in life anew -- and now he stands there freed

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II. Conceptions of the Amur Peoples concerning Life after Death and the Corresponding Treatment of the Dead

Fate of the Souls after Death

775 42. Gilyak. The (Amur) Gilyak (according to Surgin's account) believe that the soul of anyone murdered, not excepting suicides, flies to heaven, while persons who die a natural death journey on the earth or under the earth. This flying up to heaven [532] is most likely represented by the flying figure of the wagn, which [778] resembles a flying human being with the characteristic bird's or fish's head. (Bm. I, p. 53.)

775 533 [124] 43. Gilyak. The (Amur) Gilyak Jutschin dictated to me an interesting song, for which, through further questions, I obtained a most instructive commentary in part. The song had been sung by the Gilyak Orkin from Magho to his wife, Rschyvguk, from Wair, whom he had abducted (*). Orkin was still alive at my time,

* See the Gilyak text in the appendix to Vol. III of this work, "Linguistic Findings, Compiled by Dr. W. Grube," p. 41 /the book translated here does not contain this appendix/.

but his wife had died.

The chief content of the song seems to refer to a "village Mlygh-wo," and I therefore inquired as to what kind of a village it was and where it was located. I learned that it was the place [766] in the interior of the earth to which the souls of all those who die of sickness migrate, while those of murdered persons (**) fly to heaven.

** According to another report, also the souls of suicides (see Appendix 42 above.)

225 [108] Hunting of the Beluga by the Gilyaks of the Village Puir
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433 As L. Schrenk (1) rightly points out, hunting of the beluga

1. L. Schrenk, Ob Inorodtsakh Amurskovo Kraia, v. II, [Concerning the Natives of the Amur Region)

(white dolphin) does not play an important part in the economy of the Gilyaks which is based on fishing and, to a lesser extent, on seal hunting. Nevertheless, hunting of the beluga, which is now of an accidental rather than systematic nature, contains some features which merit description. These features are:

1) The primitive Communist character of the distribution of the catch. The hunters as well as the other village folk share the beluga. Not so in seal hunting, where the quarry is shared by the hunters only. (2)

2. E.A. Kreĭnovich, Morskoĭ Promysel Giliakov Derevni Kul', [Fishing Industry of the Gilyaks of the village Kul), Sovetskaia Etnografiia, 1934, no. 5.

2) The religious ceremony held by the Gilyaks on the occasion of a successful hunt.

124 We did our best to authenticate the facts we are about to
225 report by writing them down in the Gilyak language under the
115 dictation of the informant. Besides writing down texts, we collected maps, plans of summer and winter settlements, plans indicating the location of landed property, drawings, etc.

In the present article we publish drawings by the Gilyak Mytka which depict all the important phases of a hunt of the beluga and two accounts of the hunt; one told by the author of these drawings, the other--by the Gilyak Khor.

115 Mytka lives in the village Puir. He is about 35 years old. He is one of the most outstanding and talented Gilyaks I have met. He has a tremendous thirst for knowledge. When I went to see him for the first time, he was lying on his plank-bed and reading Goroda i Gody [Towns and Years] by K. Fedin, a book that he took out from the library at his place of work. Mytka is very much interested in problems of technology. The model of the airplane that I brought to the anthropological and ethnographical museum was made by him for his son. Mytka likes to draw, but, unfortunately

his drawings have not been preserved. He is unable to go to Leningrad to study for he cannot leave his family and his old father.

Mytka made the sketches of the beluga hunt at my request. Three of these are rough sketches which [109] I was fortunate enough to find at Mytka's. They are considerably better than the final sketches in which Mytka partly imitates the style of sketches he had seen in Russian books. (1)

1. On publication we were forced for technical reasons to substitute slanting lines for Mytka's shading.

Description of the sketches:

Sketch 1. The Gilyaks, having sighted a beluga, depart on the hunt.

Sketch 2. The Gilyaks have driven the beluga to a shallow. The Gilyak at the prow is about to throw the harpoon.

Sketch 3. A detail relating to the second sketch.

Sketch 4. Flight of the harpoon aimed at the beluga; the harpoon is supposed to hit the beluga at the moment when it emerges from the water.

Sketch 5. The beluga drags the float behind it. When the harpoon hits the beluga, the tip of the harpoon which is tied to a long strap, remains in the body of the beluga. The movements of the beluga are hindered by the float attached to the other end of the strap.

Sketch 6. The Gilyaks have caught the float and are getting ready to thrust the second harpoon at the beluga.

Sketch 7. The Gilyaks haul the beluga to the side of the boat and are about to kill it with a blow of a lance in the area of the respiratory orifice.

Sketch 8. The Gilyaks take the beluga which is fastened to the side of the boat to the village. An old woman sits on the shore and beats on a board using two sticks. This peculiar music stands for a welcome for the killed beluga.

Sketch 9. The hunters have brought the beluga to the village. The inhabitants of the village have come out to meet them and are about to haul the beluga ashore. The old woman continues to play on the board.

Sketch 10. The Gilyaks haul the beluga ashore.

Sketch 11. A Gilyak cuts up the beluga.

Sketch 12. The Gilyaks depart, each with his share of the beluga.

Sketch 13 & 14. The head of the beluga on a birch (From photographs).

9: Hawes--231-232 T-3 (1901) 1903 Gilyak
116, 124, 756

"From the first meeting with the Gilyaks I had made inquiries as to where I could find a cham, or 'medicine-man' of the tribe. I was anxious to do so, because I hoped to learn from him more than I could from the Gilyak 'man-in-the-street,' or rather, 'man-in-the-canoe.' All the replies had indicated the village of Chaivo as the residence of their cham. On reaching New Val, which was close by, I thought it prudent to make inquiries if [232] the great man were at home. The answer was in the affirmative. Arrived at Chaivo, however, I was informed he had gone to New Val. This would not do. I suspected evasion, and therefore put my foot down and insisted on our crew going to fetch him. This had the desired effect, and, shortly after, a man of about thirty or thirty-five, of less wild appearance than the others—in fact, a rather mild-looking individual—came hesitatingly towards us. I offered him a few tobacco-leaves, and to disarm his suspicions, for the natives are shy of talking about their religion, explained through the interpreters that I was a friend of the Gilyaks, and that I had come a great way from over the sea and would like to know about them and their forefathers."